

Christian



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CONDITIONS.

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RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

Extracts from the Journal of Dr. J. D. Price, kept during his passage from Salem, (Massachusetts,) to Calcutta, commenced Sunday, 27th May, 1821.

Continued.

June 19th.—We arrived last evening in the latitude of the Cape de Verd Islands, and not being certain of our longitude the captain and supercargo concluded it unsafe to proceed in the dark for fear of rocks; therefore about 8 in the evening they wore the ship round, until her head pointed to the north: and in this retrograde state we continued till 4 this morning. We did not lose more than 14 or 15 miles, as the sails were taken in except enough to keep her steady: and the mizen top-sail was thrown back so as to check her going ahead even at a moderate rate.—Our head has been towards home, but we were all impatient to turn our backs again—as the wind was very good, and fair.

We passed the Northern Islands without seeing them; and we now felt it safe to proceed.

June 22d.—The influence of the vertical sun is very powerful. I have suffered much for a day or two by it; and I sometimes feel as though my head was going to burst, through the great pressure of blood, attracted, no doubt, by this powerful luminary.

Since the beginning of time, the wind I presume has been blowing here in one direction—yet the sea is by no means rough. Comparing it, it is as smooth as a mill-pond.

June 23d.—The first squall we have experienced, came on us to day. Oh how pleasant to have God a very present help in time of trouble.

Sunday, June 24th.—This day has appeared to me more like a sabbath than any hitherto since leaving the American shore. We had worship twice on deck—all hands attended in the afternoon, and were suffered to sit during the sermon and singing; some appeared quite attentive. Oh! that it might please the Sovereign Ruler of all things, to impress deeply the minds of each, and bring them to see their lost state by nature, and the preciousness of the gospel provision.

June 26th.—In the evening, finished reading the life of the Rev. Dr. Buchanan. What a steady purpose; directed by that heaven-born Charity which suffereth long and is kind—envieth not—seeketh not her own—vaunteth not—is not puffed up—rejoices not in iniquity—but in the progress of truth!—How opposed and persecuted by selfish men, even while staking his life and property for the good of his fellow-immortals—and finally, how much was accomplished by his patient enduring to the end!

Sunday, July 1st.—The weather rather cloudy—the wind apparently fixed for the South-East Trade. Worship at 10 o'clock; text Isa. iii. 10, 11. When nearly through our sermon, a black cloud appeared on our lee, came up very fast, and obliged us to break off abruptly and retire—while it poured its contents in torrents on our decks. All the afternoon it proved wet and disagreeable, of course no service.

In the evening at 7, all hands assembled, and were solemn and attentive—while I addressed them from Heb. ii. 3.—The power of the Holy Ghost appeared to accompany in some degree, the words spoken. From this source, and this alone, we expect a blessing on our feeble exertions.

July 2d.—We have now no doubt that the trade winds have regularly set in from the south. Meeting southerly winds so early, will, in all probability, lengthen our passage many days. But we feel happy in committing all to Him, who holds the winds in his fist—and will surely take care that we have them just right.

July 4th.—This morning we expect our friends at home, when they awake, will all feel, more or less, sentiments of grateful hilarity. As for us, we cannot but join in grateful acknowledgements, in memory of the blessings already enjoyed—though in all probability never more to taste them.

In our dinner, as well as in our conversation and thoughts, we commemorate with them the anniversary of American liberty.

July 5th.—We have been for several days just off the coast of Africa—abreast of Sierra Leone, Cape Shilling, Sherbro, &c. distant only about 400 or 500 miles.

Land we have not seen since we left America; but we can readily fancy it just beyond our horizon, and say, in this direction is the English colony—and just here our own, and between them the grave of poor Bacon, and his unfortunate companions.

Sunday, July 8th.—The wind is rather high to be heard—preached in the morning from Isa. 45. 'Wo to him that striveth with his Maker.' Some solemnity, but much interruption.

In the afternoon, I endeavoured to instruct my little audience in the duties of the Sabbath from Isa. 58. They appeared very attentive; and I think they may profit in future by the remarks made.

July 9th.—We crossed the line last night.

July 10th.—We cannot avoid the feeling that we have now crossed the line of separation from our beloved friends and country. A different sky, to be sure, is all that disagrees with our last week's prospect; but this is sufficient (as it is all the prospect we have) to excite this feeling.

July 11th.—We are now about in the latitude of Cape St. Roque, and we begin to feel ourselves quite near the coast of S. America. I have settled myself down to studying Hebrew in the morning, copying my medical notes in the afternoon, and reading Josephus in the evening.

Sunday July 15th.—At 1 o'clock, collected the men under the long boat; and with a little wetting was enabled to get through the service tolerably well. Text, 2 Pet. i. 10.

In the evening was requested by one of the men to address the watch below, who would give up their sleep for the sake of having worship. The Lord be praised for this beginning—May his Spirit

have begun a work in some of their hearts! Preached from Matthew xi. 28—30. After the service, spent some time in singing with them.

July 17th.—In the evening paid a second visit to the watch below, sung a few tunes out of their singing book; conversed on indifferent subjects; and finally, proposed reading to them the Pilgrim's Progress. They all cheerfully assented, and I commenced this interesting allegory; not without a strong hope in God of its being blessed to some of them.

The cook seems to be especially anxious to improve himself in reading, and writing, &c. and it is my sincere prayer, that for heavenly wisdom he may have a relish given him. He often speaks of the missionaries Scudder, Woodward, &c. with whom he obtained some acquaintance at Calcutta. The converted crew he was intimate with.

July 18th.—It is more than fifty days since we left our native shore, during which time nothing but fluctuating waves have supported the visual ray on every side. What then were the sensations with which we heard the cry of *Land! Land!* and with which our eager gaze was fastened on the distant Terra Firma,—can be justly estimated only by experience. We knew our latitude, and were expecting to fall in with the place, hence we feared danger. It was the Island of Trinidad, or the Martin Vas Rocks, 20 degrees S. 26 degrees W.

July 21st.—The wind fair, the weather moderately cool, (somewhat like October at home,) and every thing comfortable and pleasant around, makes us almost forget the enjoyments of our friends—the discouragements abroad—and the length of time we have already been out. Again I paid a visit to the men's cabin, and with much delight heard the voice of one of them going on with the story of the pilgrim. I read for an hour, then sung and prayed with them.

Oh that our God would indeed come—and show his power and mercy in the midst of our little company!

Sunday, July 22d.—Worship twice on deck, without any interruption except in the morning, caused by the captain's taking an observation for longitude. In the evening read the Pilgrim to the other watch below.

I cannot but indulge a hope, that the Holy Spirit will descend, with heavenly influences from above, to crown our feeble efforts with rich success!

I seldom have preached to more attentive auditories, taking all circumstances into consideration; one or two join in the singing on deck, and all appear much pleased with my coming below.

July 25th.—Read the Pilgrim in the evening to the starboard watch; brought up the history of Christian to the burning of Faithful. This is perhaps to be my end. O may I always remember Him who hath said—'Be thou faithful unto death, and I will give thee a crown of life!'

Sunday, July 29th.—A squall prevented our commencing at 10 the public service of the sanctuary—began at half past ten, but were interrupted twice. Prevented twice. Prevented again at 2, we commenced at 3; and retreating again to the leeward side of the long boat, got through pretty well.

July 30th.—In the evening read the Pilgrim to the men, and sung and prayed.

[To be continued.]

From the Missionary Herald.

PALESTINE MISSION.

Letter from Messrs. Parsons and Fisk to the Corresponding Secretary, dated Smyrna, Dec. 13, 1821.

Very dear Sir,—It is with emotions of gratitude and satisfaction, that after a year's separation, we once more sit down together, to address you. During the past year, we have encountered disappointments, we have endured afflictions, and we have experienced mercies, which we hope never to forget, and which we trust may be useful to us as long as we live. We separated, hoping to meet in Judea. The event has shewn that the divine purpose was, that we should meet again where we separated. Thousands of our fellow-men have fallen around us, but we still live. One of us has lain for weeks on the very borders of the grave; yet life is spared, and every thing now indicates a speedy restoration to perfect health. We would, therefore, call upon all within us, and upon all our friends, to praise the Lord for his great goodness. After a year of hopes, and fears, and anxieties: of plans, and labours, and disappointments, such as before we knew nothing of; we were permitted to meet again, Monday, December, 3d, and unitedly join with those friends of Zion, who, on that day, raise their supplications to heaven for the conversion of the world. It was particularly pleasant to meet on that day. We met with earnest desires, that the past may prove instructive and useful to us; and that for the future we may be wholly devoted to our work, to the service of our Redeemer, and of the souls of men. If we know our own hearts, we wish to live for nothing else.

Brother Parsons' health is still feeble; but his disorder has entirely left him, and nothing is now wanting, but the recovery of flesh and strength. On his arrival here, the English consul was so good, as to offer him the rooms usually occupied by the chaplain, where he is very favourably situated for the recovery of his health; which will be for the present, his principal object.

The English chaplaincy having lately become vacant, brother Fisk preaches on the Sabbath, and continues to instruct the children of the Messrs. Vanlenneps. We also find, every week, more or less opportunities to distribute the Scriptures and tracts, and to converse with individuals concerning religion. It is true, we do but little. We hope, however, that this little may ultimately be productive of great good. We never expected, nor did you ever expect, that the Scripture could be circulated, and true religion revived, in this country, without meeting with many disappointments, and encountering many obstacles. If, however, you ask us, after the events of the past year, what are now our feelings, our resolutions, and our expectations, we are constrained to answer, we never loved our work more sincerely than we do now: we never felt a more consoling conviction, that we are in the field where our Lord and master would have us labour; we never entertained more confident hopes of usefulness and ultimate success. Still we desire to feel, that we are nothing, and that our fondest wishes may be disappointed.

Our last letters were forwarded by the Sally Ann. We send this to Marseilles, hoping that it may be forwarded from thence without delay. The Leander, Capt. Ray, of Salem, is now here, and will probably be here some time. By this vessel, you may expect to hear from us more fully. Were we both in health, one or both of us would sail immediately for Alexandria, with the view of being at Jerusalem before the passover. As the case is, we both purpose to remain a little while in Smyrna, hoping to receive letters from you, and waiting for the direction of Providence.

We remain, dear Sir, very affectionately yours,
LEVI PARSONS,
PLINY FISK.

SANDWICH MISSION.

We had strong hopes of receiving, before this time, the journal of the mission at these Islands; but have been disappointed. In the mean time, we present to our readers extracts from two letters of Thomas Hopoo, the date of which is 3 months later, than any from that mission, heretofore published. It will be seen, that the church, for the erection of which provision was made as early of July, was completed in September.

Hopoo mentions the arrival of Tamoree at Woahoo. In explanation of this fact, we learn from a gentleman, who recently left the islands, that the king Reho-reho,—contrary to the wishes of Kaamanoo and Krimakoo, who seem to possess much the largest share of influence and authority,—went over to Atooi. What his object was in making this visit, or whether he had any definite object in view, is not known. He is said to have left Woahoo in the night, in an open boat, and with a few attendants: and on landing at Atooi, was received by Tamoree in a friendly manner. The two kings then held a consultation, the result of which was, that Tamoree resigned his authority, and agreed to remove, for the present at least, to Woahoo: and Tiamoko (Gov. Cox,) was constituted chief of the island. Though Tamoree was not before an independent prince, this must be considered a singular occurrence; and the reasons of it do not clearly appear. It will however, be a satisfaction to the friends and patrons of missions to be informed, that no special evil was apprehended to the mission, excepting that the contemplated voyage to the Society Islands, was, in consequence of it, probably relinquished. Tiamoko possesses much influence and is said to be friendly to the missionaries.

Extract of a Letter from Thomas Hopoo to the Rev. Mr. Daggett, his former instructor, at Cornwall, dated Woahoo, Oct. 6, 1821.

My dear Friend,—I am glad to receive your most affectionate letter, that you send by George Sandwich. I always like to think of you, and those of my dear countrymen with you, my dear friend, in my prayer, ever since I bid you, and your favoured institution, farewell.

I have not the least doubt, that you will rejoice to hear, that God has inclined the kings of these islands to cast their idols into the fire; and now they are wishing to have the knowledge of the true God. I hope I shall soon reap this great harvest of souls. May the Lord bless my feeble labours, in these very islands, and make me an instrument of turning many souls of my countrymen "from darkness to light, and from the power of Satan unto God."

The Lord has indeed found out a rich blessing upon this island, where we are now settled. It was last month we had a meeting-house finished. This work was done by the charity of the sea captains, who have often visited these islands. I think it is my duty now to view this noble blessing, as a token of love from that Saviour, whom I am bound to serve, as a foretaste of eternal good. It becomes me, who now labour together with God to stretch my imagination to the utmost of the Sandwich Islands, and to raise my soul higher than Moun-ah-ka-ah,* while I am among these dwellers of the sea. I hope not one of my thoughts shall miss of the object before me: nor a wish of my heart be disappointed. For I know that the Lord is now preparing many hearts of the natives of this place, as I trust, to come and fill this very house.

This news, as I doubt not, from your friend Thomas, will now gladden your very pious heart and cause you to say, like the old Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." May you and I remember the prayer of Henry Obookiah, and his sweet words;—he who, I hope, knows what you

* The high mountain of Owhyhee.

and I are doing now. If my life is spared, and my health preserved, I must try to do all that Henry Obookiah wanted to do, to make known Christ and his great salvation to my countrymen. I hope you will pray to God for me, that I may still be supported by grace, until Christ shall commence his universal reign upon the Sandwich Islands.

About a year and seven months since I had a great pleasure of talking daily with Reho-reho, and his queens about Jesus, ai Owhyhee, Mowee, and Woahoo. My common visits about the great salvation among chiefs, and men, were many and good. It is indeed a pleasure to me to visit them, so often as I have time, to make known Jesus unto them. In my favouring these dwellers of the sea, it was no small joy to me, that I should be a worker together with God, in the accomplishment of his holy purpose, respecting that joyful event, and the glory of his church on earth. O, when will the time arrive when my friends, Reho-reho and Tamoree shall be favoured like Pomare, with fruits of the Christian love!

Speaking of the arrival of king Tamoree at Woahoo, he says.

How glad am I to see Tamoree here, as a friend of the mission. I think Tamoree's goodness is very great, in taking good care of Mr. Ruggles' and Mr. Whitney's families, in Atooi. I hope Jehovah will bless his soul, and make him a blessed fruit of Atooi.

After sending his salutations to a number of his friends, he adds:

All these, I hope, will remember Reho-reho, and Tamoree, in their prayers to God, that they may soon be brought to know Jehovah their God and Christ their Saviour.

The mission family here, and at Atooi send their respects to you, and to your school. I wish you would dear Sir, write to me, and tell me as much as you can about Connecticut. And while you live, may Jehovah ever be with you; and in your death, may his grace conduct you to Glory.

I am your friend in Christ,
THOMAS HOPOO.

MISCELLANEOUS.

From the Rhode Island Religious Intelligencer.

THE RESTORATION OF THE JEWS.

The Jews after their conversion will be the instruments of bringing in the fulness of the Gentiles. The conversion of St. Paul was eminently typical of the conversion of the Jews, and as he did more towards converting the Gentiles than any other Apostle, so the Jews will do more in bringing in the Millennial glory than all the world besides.

We see that God chose the Jews in preference to the Gentiles to be the Heralds of the Gospel, that they have always been the channels thro' which the Holy Ghost has issued the word of prophecy. Not one single word of the Bible was written by the Gentiles! but the whole was penned by the Jews—and they have preserved that blessed volume free from corruption, and handed it down to us, in its original state, although it carries with it an heavy sentence of wrath upon themselves, for their unbelief in "crucifying the Lord that bought them." This idea will be strengthened when we consider, how peculiarly favourable is the situation of the Jews for being instrumental in the salvation of the Gentiles. They have been scattered through the world, and placed in the greatest numbers where the gospel trumpet as yet never, or but feebly sounded. They are therefore on the spot ready to do the work of Evangelists, whereas we are obliged at a great expense of money and time to send Missionaries. Besides, the Jews are assimilated to the habits, manners and customs of the different nations where they dwell; they are inured to the different climates, burning heats and pinching frosts, which have so often proved fatal to the Gentile missionaries. The

Jews are also well acquainted both with the language of the Scriptures, and with that of almost all the nations upon earth, so they would be the best interpreters of the sacred volume of any people extant. Whereas, when our missionaries go to a heathen country, they are obliged to remain inactive several years to acquire a knowledge of the language sufficiently correct to translate the Scriptures of which the Jews are now masters. And it is a well known fact, that whenever a Jew is converted, who is in any degree qualified to become a preacher, he immediately presses forward to the work of the ministry. This has been frequently the case since the formation of the London Society. But if any still doubt, let us carry them at once to the fountain of all truth, and point out to them the words of inspiration. St. Paul, in the 11th chap. of Romans, while speaking of the Jews, says, 'have they stumbled that they should fall? (that is fall forever.) God forbid. But through their fall salvation has come upon the Gentiles, to provoke them to jealousy (or rather emulation.) Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness.' What manifold blessings will come upon the Gentiles when they recover from their fall—for if the casting away of them be the recovering of the world, what will the receiving of them be but life from the dead. Their voice will have the same effect upon the Gentile world, that "Lazarus come forth," the voice of our blessed Saviour, had. The dead in trespasses and sins will hear the sound, and come forth to the resurrection of life. We may therefore conclude from actual observation, and above all, from Scripture, that the Jews are to be the instruments of bringing in the Gentiles—so that both Jews and Gentiles may be made "one fold under one shepherd." It will be interesting, then, to inquire who or what is to produce an event so ardently to be wished. It would be as impious to say that God cannot work without human agency, as it would at the present day be presumptuous to remain inactive, because our endeavours will have no effect without the divine blessing! Since the permanent establishment of Christianity, miracles have ceased, or rather we are not authorized to expect them. God acts by second causes, and even among these he has manifested a preference; for while he can make the earthquake, the lightning, plague, pestilence and famine, subservient to his will, and instrumental in the conversion of sinners, yet he has chosen *man*, the most ungrateful and rebellious of his creatures, to be the common channels of grace to *man*. Faith, the first operation of the spirit of God upon the heart, cometh by hearing, saith the Apostle, and hearing by the word of God; and how can they hear without a preacher? God has blessed in all ages of the Church, and we have reason to believe he will bless, as long as she continues militant, his word preached by the mouth of man, and use it in turning sinners from the errors of their ways. And we may therefore conclude, that in the glorious work which is before us, he will still use the same agency, and that the Gentiles must convert the Jews. All the motives, therefore, which in any other circumstances can influence, combine to urge us to this important work; duty, gratitude, and interest—because we who have experienced the blessed light of Revelation, are commanded "to go forth and teach all nations, beginning at Jerusalem,"—and still more are we bound to do this, from the injunction of God by the prophet Isaiah, xl. 12. Comfort, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, her iniquity is pardoned! Now has this been done by us? if not it must be added to our sins! It is an awful and solemn question (says a Divine) at this moment to put to any Christian country, why this command has not hitherto been obeyed, and why the voice of Jehovah, thus calling upon us to comfort his people,

that is, comfort them with an "everlasting salvation" (as the Apostle calls it) has so long sounded in our ears in vain! It is natural to suppose that gratitude itself would have inspired us with zeal to discharge this great obligation. We all take a delight in, and derive a consolation from that best of Books, which can be found no where else. Whenever the cloud of affliction or adversity gathers over our heads, and compels us to walk in darkness; then it is that we fly to our Bible, and if our 'eye be single, our whole body will be full of light.' Whenever we are loaded with blessings, and our full hearts are ready to burst with gratitude and praise, we open our Bibles and sing our praises as David sang his thousands of years ago. And now I would ask, who is it to whom we are indebted for this inestimable treasure? who were Amos and Isaiah and Jeremiah? who were Moses and Joshua, Samuel and the Prophets? who were St. Matthew, Mark and Luke? of what nation was St. Paul, who was caught up into the third heaven, and whose wisdom, piety and talents have so enriched the world? They were all Jews! But above all I would ask, from what nation or people did our blessed Saviour (as to the flesh) spring? Was it from the Roman or Grecian, then the most polished people in the world? No, the mother who bore him was a Jewess—she was of the same family as those Jews who are now wandering in darkness, ignorance and error over the whole world. We thank our blessed Saviour for our salvation, but yet we are perfectly indifferent whether "the lost sheep of the house of Israel" (whom he came to save) perish or not. Christians, is this gratitude!—Shall we stop here, or must we appeal to the lowest motive—self interest? None who read their Bibles will dare to deny the existence of promises for the conversion of the Jewish nation. There are some passages, however, so prominent, that we cannot forbear to cite them. "Therefore, behold the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt, but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land"—Jeremiah xxiii. 7, 8—xxxii 37 to 42, "Behold I will gather them out of all countries, whither I have driven them in mine anger, and I will bring them again to this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, and they shall not depart from me. Yea! I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord, like as I have brought all this great evil upon this people, so will I bring them all the good that I have promised them." What shall we say then to these things? if God be for this people, who shall dare to be against them! We must irresistibly be led to the conclusion, that the Jews will be brought into the fold of the true Shepherd of Israel—that they will be restored to all and more than all their primitive greatness, and exalted among the nations. But this is not all—the Jews are to be brought in by the ruin of their opposers and persecutors. God says in Psalms 68, 23, "Their feet shall be dipped in the blood of their enemies, and the tongue of their dogs with the same." "Behold I will undo all that afflict thee, I will make a full end of the nations whither I have driven thee. My sword shall be bathed in blood, for it is the day of the Lord's vengeance, and the year of recompense for the controversies of Zion." If then the Lord will recompense justice and judgment upon the enemies, surely he will not be slow in repaying mercy to those who shew mercy to his favoured people; and whatever good we may do them will be repaid back to us an hundred fold. When,

therefore, we hear what has been done by others for the cause of the Jews; when we see the daughter of Jerusalem sitting down and saying, as recorded in Scripture, "Is it nothing to you all, ye that pass by, behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger;" let us not pass by on the other side, saying, be ye warmed and fed, but like the good Samaritan, administer to her wants. Let us remember that a day is coming when the Son of Man will judge the world, and will ask us *why we did not visit and comfort him*, when he was sick and in prison? It will then be no excuse to say, "Lord, when saw we thee sick and in prison, and visited thee not," for he will say, inasmuch as ye did it not to *my chosen people*, to the lost sheep of the house of Israel, whom I came to save, ye did it not to me.

A REMARKABLE ANSWER TO PRAYER.

In the town of A. there lived, remote from a village, two pious females, who had been recently united with husbands opposed to the Gospel of Christ. These young women beheld with the keenest sensations these dear partners of their lives pursue a path which must soon end in everlasting death. Each had often carried her troubles and sorrows to the throne of Grace, and laid them before One who knew the anxiety of her heart: and each had often shed the silent tear. As a great intimacy existed between these young females, they unbosomed to each other their feelings, and jointly agreed to spend one hour daily in praying for their husbands. They continued thus praying for seven years, without any visible effect. At length with hearts full of anguish they met to mingle together their sorrows. Their inquiry was, "shall we no longer pray for our dear partners?—must they, O must they be forever miserable?" They concluded that although their prayers had not been answered, yet they would persevere, even to the end of life, in the course they had already adopted, and that if their husbands would go down to destruction, they should go loaded with their prayers. They moreover resolved to renew their strength, and to pray more earnestly than ever. Thus they continued for the space of three years. About this time, one of them was awakened in the night, by the mental distress of her husband. Sleep had departed from his eyes, distress and anguish had seized his soul, for the prayers of these females had come up in remembrance before the throne of God; and the man who could once ridicule the tender anxieties of a distressed wife, was now upon his knees in the greatest agony. Now, with earnestness he intreated her to pray for him, for said he, "the day of grace is almost over, and the door of mercy is ready to be closed against me forever." His distress and the hope of his wife continued to increase; as soon as the day dawned, she went with an overflowing heart to tell her dear praying companion, that God was about to answer their petitions; but great was her surprise to meet her friend coming on the same errand to tell her what God was doing for her own husband. Thus after ten years perseverance in calling mightily on God, these Christian females had the unspeakable satisfaction of seeing both their husbands brought on the same day to realize their undone condition, and about the same time to accept, as it is hoped, the offers of mercy.

Thanksgiving.—There is hardly any one external duty which we do not find the *Hypocrite* performing in Scripture, except that of Thanksgiving and Praise! We find *Judas* repenting, *Ahab* humbling himself, *Saul* sacrificing, but rarely do we find any wicked man blessing and praising God. *Need* will make us *Beggars*, but *Grace* only *Thankgivers*.

Victims of Intemperance.—It is calculated that the number of deaths in the United States produced by intemperance amounts to about 30,000 annually; but the number whom it destroys indirectly is much greater.

President Boyer, of Hayti, has prohibited the introduction of spirituous liquors into his dominions, and has confiscated a cargo which came in, and fined the consignees \$3000. It is not permitted to be entered even for exportation.

Interments.—It is computed that over 100,000 persons have been interred in the burying ground of the Trinity Church Yard in the city of New-York.

THE CHRISTIAN SECRETARY.

HARTFORD, MAY 18, 1822.

THE article we this day publish, under the head of Summary—and the letter from Thomas Hoopo, from the Sandwich Islands, conveys intelligence pleasing and encouraging to the friends of missions. The rapidity with which civilization progresses, and the consequent amelioration of the condition of the natives—but above all the extension of the Redeemer's kingdom in these "isles of the sea," is cause of thanksgiving and praise to Him who giveth the victory. From the testimony of one who visited these islands some years ago, and who has again lately visited the same place, we have reason to suppose that a radical change has taken place in the habits of these people. At his first visit, thefts were committed at every opportunity—on his latter visit, no occurrence of the kind came to his knowledge.—Who that reflects upon these facts, can consistently say, that he believes Missions useless—Who will not admit the utility of civilizing, and endeavoring, by every laudable measure, to christianize the inhabitants of these delightful islands.

MARRIED—In this city, by the Rev. Mr. Fairchild, Mr. Peter Rogers to Miss Julia Gains, both of East Hartford.

In this town, by the Rev. Mr. Hawes, Mr. Haynes L. Porter, merchant, to Miss Lucinda Bunce, daughter of Russel Bunce, Esq.

At Wintonbury, by the Rev. Mr. Bolles, Mr. Joab Hubbard, 2d, of Windsor, to Miss Almira Whiting, of this city.

DIED—In this city, Mr. Seth Hills, aged 42; on the 11th inst. Miss Mary F. Boardman, aged 32. Mr. Jason Shepard, son of the late Capt. Charles Shepard, aged 20. Mr. Joseph Barnard.

At his residence in Manchester, N. H. the Hon. Gen. John Stark, aged 93 years 8 months and 24 days. He was the only surviving General officer of the Revolution.

Officers of the American Asylum at Hartford for the Deaf and Dumb, chosen at the annual meeting, May 11, 1822.

PRESIDENT. His Honor William Phillips.

VICE-PRESIDENTS. Mason F. Cogswell, Nathaniel Terry, David Porter, Joseph Battell, Ward Woodbridge, Henry Hudson, Rev. Benoni Upson, D. D. Thomas Day.

DIRECTORS. Samuel Tudor, John Russ, William Ely, David Watkinson, James Ward, Michael Olcott, William Watson, Thomas C. Perkins, Charles Seymour, Roswell Bartholomew.

Seth Terry, Secretary. James H. Wells, Treasurer.

ORDINATION.

On the evening of the 16th of April last, at the Baptist meeting-house in Sansom street, Philadelphia, Mr. William Moore was solemnly ordained to the office of the ministry.

FROM THE LONDON CHRISTIAN GUARDIAN.

"The place where Jesus lay."—Matt. xxviii. 6.

Ye dying sons of dying men,

Ah! why so thoughtless, sportive, gay?

Flutter no more on pleasure's wing;

Come, see "the place where Jesus lay."

Though death and danger hide their face,

And endless seems your blissful day,

The hour must come when you'll possess

A place like that "where Jesus lay."

Fearless, ye saints, death's summons meet.

Nor seek his lifted dart to stay;

Pleas'd yield your bodies to the grave,

It is "the place where Jesus lay."

What though your flesh shall mix with dust,

Your spirits freed from mortal clay,

Shall soar to brighter worlds above,

Far from "the place where Jesus lay."

Nor shall the body be forgot,

Though it has mouldered long away;

Even that shall spring to life again,

And leave "the place where Jesus lay."

Meanwhile the bed where Christ repos'd,

Is sweet as breath of early May;

Bless'd is that refuge from the storms;

Bless'd is "the place where Jesus lay."

SUMMARY.

From the Nantucket Inquirer May 9.

Arrived, ship *Globe*, Gardner, from the Pacific Ocean, with a full cargo of sperm oil; the *Globe* touched at the Sandwich Islands for supplies.

While capt. Gardner lay at the Island of Woahoo on the 12th Nov. the Royal Palace of his Owhyhean Majesty was consumed by fire, consisting of three large and elegant wickerwork buildings, surrounded by a neat and tasty enclosure; this fire commenced at 11 o'clock, A. M. and in twenty minutes the whole was in ruins. On one side, adjoining the Palace, was a Fort, within the walls of a grass tenement, where were deposited upwards of a thousand casks of powder and on the other side three large and commodious wooden buildings brought out in frame from America, and erected by our enterprising countrymen. For a moment, the extent of the fire seemed doubtful—anxiety was pictured in every countenance; the flames spread on every side, and threatened at once the destruction of the Village: fortunately, however, by the unparalleled exertions, and daring spirit of the Americans who were present, with a watering party from the *Globe* with buckets, the destroying element was stopped in its awful career before it had spread beyond the precincts of the royal residence.

The Sandwich Islands are now becoming a place of great commerce, and the Natives making rapid strides towards civilization. From the frequent visits they have had of late years from Americans and English they are daily assuming their manners and customs and abolishing their own. No longer is seen the bow or the spear—no more is heard the shrill sound of the War Conch the agonizing shrieks of the victim prepared for the sacrifice. Superstition is done away—Idolatry has ceased, the "church going bell" is now heard to break on the stillness of the Sabbath, and cheering rays of christianity have already begun to beam on these children of nature. There are now residing amongst them several of the Missionary Society from the United States with their wives and families: there is a school kept by them and a number of the rising generation are taught the arts of reading, writing, drawing, &c. which together with the exemplary conduct of all the society, the moral and religious precepts delivered by the Rev. Mr. Bingham and the Rev. Mr. Thurston in the church, is daily increasing amongst those children of nature a high sense of moral rectitude.

Since the commencement of the year 1821, no less than 28 ships and brigs have visited those Islands for the object of trade, or procuring supplies.

The natives themselves are now the owners of ten square rigged vessels, none less than 120 tons, besides a number of schooners and sloops, all of which they keep constantly going from island to island, with sandal wood, provisions, &c. &c. they are principally manned by natives, sailing them with skill and regularity—While Capt. Gardner remained at Woahoo one of their vessels arrived from a voyage to Kamtschatka; she was commanded by a white man but manned entirely by Natives. For a quantity of salt she carried to the governor of Kamtschatka she brought in return a quantity of dried salmon, cordage, canvas, cutlery, &c.—The Governor also made his Owhyhean Majesty a present of a large tract of land, and sent him a deed of it. They were pleased with the success of the voyage, and would undertake another.

On the south side of the Island of Woahoo is one of the most commodious harbours in the world: no wind or waves ever enter there to endanger the safety of a vessel. There can be obtained refreshments of every kind, and a ship be repaired if needed—for this last year it has been a resort for all the whale ships cruising in the northern latitudes, for refreshments and supplies.

The brig *Thaddeus*, that carried out the missionaries to the Sandwich Islands, after making one voyage to the Northwest coast, on her return was sold to Reo Reo, king of the Sandwich Islands, since which, in his service, she has made a voyage to Kamtschatka; she carried out a load of salt from Mowee* one of the group, and brought a return cargo of duck, cordage, dried salmon, &c.

In the *Missionary orphan school*, at Woahoo, is a young native of the North West Coast, a very forward scholar, reads well, and has made great proficiency in drawing.

* Mowee abounds with salt made by nature.

From the Boston Palladium, May 10.

By the Ship *Jasper*, Capt. Crooker, from Liverpool, papers to the 9th ult. have been received. Turkey has rejected the Ultimatum of Russia, reproached, and bid defiance to her. The hostile appearance of the last news had depressed the price of Stocks in Vienna, Paris, and London. The spirit of the Porte was supposed to have raised to its late tone by the success over the Pacha of Janina. WAR APPEARS NEARLY CERTAIN.

From the Newport Mercury of Saturday.

Whale Ship Frederick Augustus.—Letters were received here yesterday from Capt. Earl, of the ship *Frederick Augustus*, of this port. She arrived round Cape Horn after a passage of 3 months and 4 days from this port, and had then taken 4 whales. On the 31st October, Capt. Earl put into St. Mary's, when a small boat came off with Capt. Moison, of the brig *Ocean*, of Boston.—Capt. M. informed, that his vessel had been taken by the Spaniards, while laying in the South Bay of St. Mary's—that he had made his escape that morning from Orico, where he was to have been shot the next day. Capt. Moison also stated, that Capt. Russell, of the ship *Hero*, of New Bedford, was shot at Orico, 4 days after his capture, and Capt. Clarke, of the British ship *Perseverance*, was shot about 4 months after; it was said, that when Captain Russell was brought out to meet his fate, he requested his executioners to shoot him directly through the head, which they refused. On Capt. Earl's receiving the above information from Capt. Moison, he immediately got under way, and proceeded to sea. Capt. Moison was landed at Valparaiso from the *Frederick Augustus*.

NEW-YORK, May 8.

Important to Commerce.—We learn from an intelligent friend just come from Washington, there is now a prospect, we may say a moral certainty, that a commercial treaty, on terms of amicable reciprocity, will ere long be concluded between the United States and France. This is a measure next in consequence to the removing the British restrictions on the West India trade.

Evening Post.

WEST-INDIA TRADE.—We learn from Capt. Clark, of the brig *Catherine*, in 12 days from St. Croix, that a British vessel of war had arrived at St. Croix from England, and reported that the *West India trade* had been opened to the Americans. N. Y. Daily Ad.

The Sixth Anniversary of the American Bible Society, was celebrated on the 9th inst. in New-York. The hon. and venerable JOHN JAY, President of the Society was not present on account of feeble health. He transmitted an address which was read on opening the meeting, by Peter A. Jay, Esq. The Reports and proceedings of the Society are of a highly interesting character, but their great length excludes them from our columns this week.

The net receipts of the Treasurer in the 6th year have been \$38,682 34, of which \$22,368 97 have been remitted for Bibles &c. from Auxiliary Societies. The payments from the Treasury during the same time, have been \$39,995 93. The Annual Report of the Secretary for Domestic Correspondence (Mr. Woodhull of Brooklyn) states that there were printed during the 6th year, of English Bibles 15,625, English Testaments 17,500, Spanish Testaments 3,250, German Bibles, purchased 250, total 36,625. Which added to the number mentioned in the last Report, 231,552—Make a total of 268,177, Bibles and Testaments or parts of the latter printed, or obtained for circulation during the first six years of the institution. The number issued during the 6th year, was of Bibles 28,910, Testaments 24,506, Gospel of John in Mohawk 39, Epistle of John in Delaware 15, total 53,470.

In the five preceding years, there were issued of Bibles and Testaments, 139,510 Delaware Epistles, 736 Mohawk Gospels, 102 Total 193,818 Bibles and Testaments issued since the establishment of the Society.

More than 60 Auxiliary Societies have been recognized during the 6th year; and the whole number of them is 300.—Conn. Journal.